

Rev. Mr. Tibley Jan 3
112 Washington St

Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXX.]

JANUARY, 1858.

[No. 7.

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BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

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1858.

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THE

NEW JERUSALEM MAGAZINE.

No. CCCLIX.

VOL. XXX.]

JANUARY, 1858.

[No. 7.

SERMON FROM MARK XI. 23.

BY REV. J. P. PERRY.

“For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe, that those things which he saith shall come to pass, — he shall have whatsoever he saith.”

It is evident to every one, in the exercise of a sound rational mind, that we are not to understand these words in any merely literal sense; for the Word is given for no such purpose as the removal of earthly mountains. It is given for the purpose of leading men to heaven. The faith which it teaches never looks downward, but always upward. It never seeks to do wonders in the natural world, but always to do wonders in the spiritual world, and thus at the same time also in the spirit and life of man. It cannot even think about questions relating to this natural world alone; and it cannot find any thing in the Word of God that leads it so to think. It sees every thing in the light of a spiritual meaning and a spiritual use. And it cannot rationally see any thing in any other light; for this is the only light by which it can see any thing at all, or by which it desires to see any thing. When we are in the exercise of this faith, we can think about spiritual mountains, and also about

the means of removing them ; and we can see clearly the things about which we are then thinking, if we look at them in the light of spiritual ends and uses. But, in this light, we shall see it to be entirely irrational to apply spiritual teaching in such a way as to obtain no spiritual use from it, or even to occupy the thoughts in any such direction, when the Word of God is the subject of consideration.

As the Lord did not utter the instructions of his Word in such a way as to make them complete in any merely literal sense, so also he did not speak in any loose or imperfect metaphorical language. There sometimes are to be found comparisons and metaphors in the literal sense of the Word, it is true ; but the application of the common rules of human language, in the interpretation of these, does not give us the spiritual sense, but only a more perfect understanding of the literal sense itself, within all the parts of which a spiritual sense is contained. And the literal agrees with the spiritual by correspondence, which involves infinitely more than any similes or metaphors, of merely human thought and language, ever did or ever can contain.

This can be understood best by means of examples from the Word itself. Thus, in the text of the present discourse, the words of the Lord are to be understood from and according to the correspondence, and from the consequent signification, of *mountains* and of the *sea*, together with a true spiritual application of what is said about removing a mountain, about casting it into the sea, about not doubting in the heart, and about that faith which in the preceding verse is called "faith of God."

It is common to speak of some states of the mind as elevated states. This mode of expression does not mean, and is not understood to mean, that one state of the mind is literally any higher than another ; for the mind is not thought of, when such expressions are applied to it, as a thing of magnitude, or as consisting of parts or states in several different locations, one of which may be at some literal distance from another, and thus may be by the side of another, or above it, or below it. But still the mind is really thought of in some way, and some intel-

ligible idea concerning the state it is in is conveyed to every one, when it is said that the affections, or the thoughts, or the states of the mind, are elevated. The common understanding of this mode of expression does not grow out of any mere accident, or mutual consent, or established usage; for these, each of them and all of them, lead to various different modes of expressing the same thing, and also to various ways of understanding the same expression in different parts of the world: but it grows out of a real and an intrinsic propriety in the expression itself, which is founded on the actual correspondence of things in nature with things in the mind, which all men consequently, to some extent, receive and understand alike. Hence it is that the expressing of certain states of mind by calling them *elevated*, of others by calling them *low*, of others still by calling them *large* or *expanded*, of others by calling them *small* or *contracted*, and of many others in a similar way, by ascribing the qualities of natural and external things to the mind itself, as if they really belonged to it, is common, with little variation, in all languages. Thus, for example, the natural idea of height, or elevation, though expressed by many different words in different languages, and also by several different words in the same language, still expresses in substance one and the same quality of mind, whatever may be the word employed, or in whatever language.

But this common understanding of expressions derived from correspondence, though universal among men, is nevertheless very general and obscure in its form. Thus, in the case now before us, all men have at least a general and obscure idea concerning something which may properly be called elevated in the mind; and it may be that nearly all men would agree, as to some particular traits of some men's characters, that they are truly elevated; and a few, probably, would be able to form some definite conception of the whole, taken together, of what is high and noble in these traits of character. But even these few (aside from those who are instructed in the science of correspondences) cannot tell us what particular element of the high and noble in character that quality is by which the whole is elevated, or rather by which we are led to think of it in this

way, or why we think of it as high and lofty rather than under some other form.

By the science of correspondences, which is now in some measure made known for the use of the New Church, we are taught that all things in the natural world correspond with things in the spiritual world: and thus we learn, at the same time, that all things which exist in the natural world exist in the spiritual world also; but that, in the spiritual world, these things are all representative of internal things, or of things in the mind itself.

The mind itself, or the states of love and of wisdom, or of affection and of thought, are the substantial realities in the spiritual world. All outward things are there merely subordinate to inward things; that is, to the states of the mind itself. So long as these inward states remain the same, in any particular society of angels or spirits, the outward condition of things around them continues to be the same also; but, if the states of mind become changed, then the condition of outward things becomes changed also, and to a precisely corresponding extent. And, as far as the states of mind are fixed and permanent, so far the outward spiritual world, or that part of it, is fixed and permanent also; but, as far as the states of mind are changeable, so far the outward scenery of the spiritual world, or of that part of it, is changeable in consequence. And hence it is that heaven is eternal, even in its outward forms of existence, because it is the abode of eternal life. The solid mountains of this our natural world, in the course of unnumbered ages, must wear away, and be changed; while the mountains of God in heaven will still remain the same, and shall never be moved. And yet, in the midst of this eternal security, there is, and ever will be, a series of perpetual changes. But the changes in heaven are all such as give delight, and such as indicate progress in wisdom and love; and, in all parts of the spiritual world, the changes which occur, whether they bring delight or disappointment, are such as agree with the changes in the mind itself of those to whom they come.

Such being the constitution of eternal things in the spiritual world, it follows that what we call *space*, in the natural world,

must exist in the spiritual world also, but that it is there only and always a correspondence with something in the minds of those who live there. Those who are *near* each other, as to their states of mind, in that world, must also be near each other in the space which there appears; and those who are *distant* from each other there, as to their states of mind, must be distant from each other in the space also which they perceive externally between them. The space and distance thus perceived in that world are in correspondence with the states of the mind as to the affection of good. Those who love the same good, or nearly the same good, are together, or near to each other, in the relation of space; but those who do not love the same good are separated, and space intervenes between them: and, if the different kinds of good which they love are not at all alike, then the distance to which they are separated is great. And, in all cases, the distance of one place from another, and of those living in the one from those in the other, in that world, is exactly in proportion to the nearness or distance of the relation or connection existing between the kinds of good that are loved and pursued in the two places.

But there are several ways in which the good of one place may differ from that in another, in the spiritual world. One way is in the amount of the good, or the intensity of the love by which the good is embraced. This difference is represented, and its degrees distinguished, by distance east and west. Those in that world whose love is most intense are provided with dwellings in the east, because this is toward the morning and the rising sun. Another way in which the good of one place there differs from that of another is in the degree or amount of intelligence or wisdom with which it is received. This difference appears in the form of distance to the north or to the south. Those whose good is received in the clearest light of wisdom are provided with dwellings in the south, because this is toward the noonday, or toward the sun in his clearest light.

But there is yet another way in which the good of one region in the spiritual world differs from that in another. This is not so readily understood by most persons as the two preced-

ing ; but it is even more important to be understood, and should therefore be studied by means of its correspondence in the natural world, which is involved in the correspondence of mountains and hills, and in the signification of mountains and hills in the Word.

This difference is defined as the difference between good and truth ; and the distance by which it is represented, and by which its degrees are distinguished, is the distance of elevation, or of the height of one region above another. That which is elevated is in *good* : that which is below, relatively viewed, is only in *truth*. Or that which is above is in the good of *love itself* ; but that which is relatively below is only in the good of *faith*, or in that good in which it is kept and preserved by means of *truth*, instead of being able to stand in the good itself simply for its own sake. We may know what this difference is from our own experience : for we know by experience that we do good at first through the force of truth, when otherwise we should not do it at all ; but (if we have persevered in so doing) that afterwards we become able to forget, as it were, the dictates of truth, because our former distaste for the good is overcome, and because the love of the good itself, which we have acquired, now leads us freely and spontaneously to do it.

This lifting up of the mind out of a state of servile obedience to truth, and into a state of willing obedience to the good itself for its own sake, — this is what constitutes all real and true elevation of character. This is the definite meaning of all distance upward, spiritually viewed, which the science of correspondences reveals to us, and which never before (since that science was lost) has been understood at all, excepting in a most general and obscure way ; and this is the meaning which we are to receive, and apply to life, when we read of mountains, of hills, of height in general, and especially of Mount Zion, in the Sacred Scriptures.

But there is one thing more also to be understood, before the correspondence and signification of mountains can be fully apprehended. The states of our minds are not permanently our own ; and they do not form a part of that in us which is to remain, and which is to make our eternal state in the other

world, until they become a part of our actual life. A mere state of mind may indeed, with propriety, be called elevated, if its quality is such as to be rightly so expressed; but if this elevation is merely a state of the mind, and not of the life, then the elevation of it is like that of a man floating by transient means in the air, who is most certainly destined very soon to descend again, and to remain at last on the solid ground: whereas, if the elevation of the mind is in the life also, this is like that of a man who ascends a mountain of solid earth, and afterwards remains and dwells in the same elevation. The life we live is represented in the spiritual world by ways and roads, and by travelling in them. When the road ascends a mountain, the ground beneath represents that by which we are permanently sustained in life (if we remain upon it); that is, the ultimate or lowest things on which we stand, in the life which we are living. Mountains, therefore, signify the good of love in life.

This is the signification of mountains in the internal sense of the Word, excepting in those passages in which the subject treated of is evil instead of good; but, in all such passages, the signification is directly opposite: for all good correspondences are capable of being turned into evil; and, when they are turned into evil, they still follow the laws of correspondence nevertheless: and so they are made to represent that particular evil which is the exact opposite of the good to which they properly belong, and into which this good itself is turned when it is perverted.

The opposite or evil sense of mountains is that which must be applied in the present case. By "*this mountain*," which, as it is said in the text, may be removed, and cast into the sea, by faith, is meant not the love of good, but the love of evil; and also not the confirmation of good love in a good life, but the confirmation, or tendency to confirmation, of evil love in an evil life. That is, in general, an evil state as to the love in our own minds, and not any merely external obstacle or difficulty, is the kind of mountain that is to be removed by the faith described in the text.

But the appearance of the whole thing to ourselves, when

we are in the evil, is very different from the reality. We do not seem to ourselves to be in evil; and, if we become aware of any difficulty (as we sometimes do), then we attribute the difficulty to other causes, and are not willing to see, and in fact do not see, that it originates in our own evil state of mind and of life.

And yet something of the form of mountains, or of elevations of some kind, is still present in our mode of viewing our own state, though we view it falsely; and thus something of correspondence remains in the ideas of our thoughts on the subject, however much we may pervert it. We do not, indeed, at first, see the mountain of evil rising up in our path as an obstacle to our progress: but we see it in a way still worse than that, and in a way that affords, in reality, still less of prospect that we shall make any progress beyond it; for we see ourselves, in our own imagination, lifted up toward heaven. We put the mountain of evil under our feet, and suffer ourselves to be deceived by the false support it gives us. The state of evil love in our own mind thus, in its first effect, assumes the form of a lofty elevation, according to its correspondence, and, bearing us on its summit, entirely prevents us even from beginning to make any progress toward heaven, or from standing where we can begin; for we must first of all descend, by a path precipitous, dangerous, and extremely undelightful, to the valley below, before we can take a single step in the right direction.

But we are sometimes brought suddenly and violently down to the state of humiliation; and then we see the mountain in another aspect. Then it rises before us in the shape of a vast and insurmountable difficulty. We cannot stir a step, without the necessity, as it then seems to us, of climbing the rugged heights before us; and this we feel unable to do. But still, as most commonly is the case, we do not regard the mountain that lies in our way as the outbirth of evil in ourselves, but only as an external obstacle. We do not repent, and put away our own evils; but we complain, and sink into despondency, and think we should go along, and do well, if only we had the freedom of going our own way. Thus the mountain

itself is the same thing it was before ; and we view it in essentially the same light, only that, instead of thinking ourselves on the top of it (where we still desire to be), we think ourselves cast down and ill used, and shut out from the good which we imagine we would do if only we had a fair opportunity of using our own strength, which we regard as sufficient.

Thus, in both these cases, — that is, whether we regard ourselves as above all fear and danger ; or whether we feel the difficulty, and regard it as coming from external causes, — the principle is the same. The real difficulty, in both cases, is in our own state of life ; and the form it assumes, in both cases, is that in which we are led to look elsewhere than to repentance and reformation for the means of advancement toward the good which we seek. But the truth is, that nothing can impede us in the path of spiritual life, excepting our own evils. External difficulties may be hard to be overcome, as far as our external life is concerned. Bodily pain is pain, to the good as well as to the evil. Misfortune, poverty, bereavement, distress, and affliction of all kinds, are evils to the natural life ; and sometimes they are obstacles in the way of our course in this world, so great that we cannot overcome them. But none of these can do harm to our spiritual life, unless they are connected with evil in our own spirit and life. Even the influences of infernal spirits cannot reach us and affect us, excepting so far as our own state of mind opens the way, and gives them access.

By the words, "*Be thou removed, and be thou cast into the sea,*" is signified the sending back of evil to the infernal regions from whence it came. By "*the sea,*" in a bad sense, is signified hell ; or, more particularly, that part of the hells is signified which is characterized by the dominion of false persuasions, and which is the opposite of the faith spoken of in the text, and in the verse preceding it : for water, in a good sense, represents natural truth, or truth in the form of science or religious knowledge ; and the great collection of water in a sea represents the mass of scientific truth in general, out of which, as an unfailing supply, faith is drawn ; and the sea, in a bad sense, represents the opposite of this.

What is meant by the sending back of evil to the hell from which it came is not readily understood, unless it is understood that all life is from the Lord, and that all good life comes to us mediately through angels, and that all evil life comes to us mediately, and by perversion of what is good, through infernal spirits. The affections and thoughts of our minds are not by any means original with ourselves; but they all come by influence, in one way or another, and are sent back to their sources when the influence by which they approach us is rejected, and thus when no place for them is found in our minds.

We may be aided, perhaps, in the practical understanding and application of this point, by considering the case of influence exerted by one man in this world over another. Suppose we are thrown in the way of an evil man, whose influence, or power of persuading and leading others, is great; and the question is, what we will do with such a man, or rather with the evil that is continually emanating from him. There are two essentially different ways in which the case may be met. One way is merely to regard the evil as our enemy, laying to its charge all the evil that comes from it to ourselves. Looking at the case in this light, our great desire must be to put down, or to extirpate, the evil itself in the man from whom it comes; and this not indeed for his own good, but to relieve ourselves of a danger and a grievance. Thus we regard the evil as an external thing relatively to ourselves, and try to remove it by an external removal of that which might lead us astray. But the other way, essentially different from this, is to regard our own state of mind, and especially the state of our affections or love, as the real source of all our danger, and to shun and to resist the evil and its influence on account of our proneness to fall before it. This is not, by any means, the same thing as to ascribe the origin of the evil to our own independent action; but it is most properly described as the sending back of the evil to its source. In thus sending it back, we confess that it is from hell, and that all good is from the Lord alone. When we are in this state of mind, we do not desire that those who are in evil should remain in evil; but, on the contrary, we desire them to be brought out of it. But

it is for their sakes, and not our own, that we desire this. So far as we are concerned, we desire only to gain the power of dismissing them, without being injured by them; and we are willing to let them go in peace, and to let them remain in the evil if they cannot receive the good. We throw back the evil influence that comes from them, knowing that its origin is evil in them, and that it must return as evil upon them; and we are not angry with them on that account, but suffer it to be as it is until they can be truly—that is, internally—reformed. We know that the Lord does not assail even the most evil in the hells, and that he does not attempt, in any case, to drive them out of the evil they are in. We know that all, in the other world and in this, as far as it is possible, are by him left in freedom in all the things he is doing for them for their good; and we know that in this, as well as in other things, we ought to be like him, and to do as he does, to the extent of our power.

By the words, “*and shall not doubt in his heart, but shall believe, that those things which he saith shall come to pass,*” the same kind of faith is meant as that which is called in the preceding verse “*faith of God*” (the English version has it “*faith in God* ;” but “*faith of God*” is the literal translation). This faith is not faith alone, but is the faith of charity: for it is described by the words, “*and shall not doubt in his heart* ;” by which the *heart*—that is, the will or love—is plainly shown to be the origin of the faith intended. And, when this faith is called “*faith of God*,” it seems evident that such a faith as God will give, or a faith that is from him and not from ourselves, is what is meant; and the faith that is from him is a faith such as he approves, the end of which is a good life, which is a life of love and charity.

This faith is the only genuine and true faith, and is everywhere meant in the Word whenever faith is spoken of as that by which salvation is effected. It is not a blind faith; it is not presumption; it does not shut its eyes either to the greatness of the difficulty to be overcome, or to the greatness of the help from above that is needed; it does not presume on the absence of danger, nor yet on the sufficiency of its own strength

to meet the danger : but its trust is in the Lord ; and its trust in him is not merely a vague and an indefinite confidence that he will do whatever is needful, but it is a confidence in the known and actual methods of operation by which the Lord is present with men, and by which he is endeavoring to reform and regenerate them, and thus to save them. It is a practical faith ; it is a faith that puts its trust in the Word, in the Commandments, in the means of grace, and in the assistance of the Holy Spirit operating in and through all these, and enabling us to live a good life ; it is a faith that abandons all trust in self, that flies from all evil influences, and that earnestly embraces and appropriates all good influences, and prizes the means through which these are given as more desirable than all other things on earth.

By the concluding words, "*he shall have whatsoever he saith,*" is signified that success is absolutely certain, if we endeavor, in the exercise of this genuine and true faith, to put away evils, and to live a good life : for by the removing of mountains, which is here said to be in the power of faith, nothing else is meant but putting away our own evils ; and the end of doing this is that we may live a good life. Genuine faith relates to these things of life, which are spiritual things, and not in any degree to natural things, excepting as to their spiritual uses ; and, if this is seen and understood, it will appear that the promise of the Lord in the text is true and faithful, and that it will be fulfilled in the experience of such as desire it.

But the mountains of evil that lie between us and the heavenly land must be encountered, each one of them in particular, before they can be removed out of the way. They will not be removed all together in one mass, and while we are yet at a distance from them, but only one at a time, and each one in its turn, when we seriously undertake to surmount it, and to leave it behind us, and not before any such effort is made by us. We may, indeed, sometimes lose sight of the mountains that are at some distance from us ; and then we may imagine that we never shall encounter them again : but they will in this case still remain hidden from our view only by the mists that lie between, or perhaps, in many cases, by the masses of obstruc-

tion that lie nearer to us ; and, if we are really making progress on our way, we shall see them again, larger, nearer, and more formidable, than before ; and then, lest we stumble and fall in the dark shadow, or lest the ascent should be too difficult for us, the Lord will be near to help us, according to our faith in him.

We do not know how much of evil is in us before it comes forth into life ; but, when it does come forth into life, then, if we are truly following the Lord, we shall seek out the particular forms which it assumes in our life, and shall put them away one by one, and so as to surmount them, and so as really to leave them behind, or to send them back to hell, from whence they came, while we go on our way : and thus, by the faith which is of God, all the evils that beset our path will gradually disappear, and be removed out of the way.

The forms of evil to be put away are very numerous. Thus, for example, the evil of anger, in any or in all of the various forms which it may assume, must be sought out, and in the strength of the Lord must be overcome, and put away. This evil may rise before us like a mountain, in such a way as to deceive us in regard to the true origin of the obstruction it throws in our way ; for anger tends to shut our eyes to our own evils, and to open them wide to the evils of others. We shall be in danger, therefore, of ascribing our hinderance in the way of life to others, and not to the evil manner in which we meet them, and in which we suffer ourselves to be affected by them. Or we may not even know that we are hindered in our course, but may be lifted up by the evil so as to stand aloft above all danger in our own imagination. But we must seek the causes of all this as they exist in our own heart and our own life, and then put them away.

Similar things might be said of other evils, as of revenge in all its forms ; of envy in all its forms ; of hypocrisy in all its forms, and especially in the affairs of daily life ; and of any thing in us that we desire to conceal from the view of others, through fear of giving them an evil opinion of ourselves. What would we do if all that is in us were plainly to be seen in our very face and outward appearance by all around us, as

is the case in the spiritual world? And yet our spirits are thus seen in that world even now. And we need not fear to see ourselves as we are seen, if only, when we see the evil, we are willing to put it from us, and thus to make that use of the sight of it which will enable us to look above ourselves, and to see, and also to receive, the things of faith and of love from the Lord.

This particular self-examination, and the discovery of our own evils, or of that very evil to which we are at the present time most exposed, is referred to in the text by the words, "*this mountain.*" By *this* mountain is meant the mountain now in the way. And hence we may learn, that the Lord's promises relate especially to our greatest difficulties and dangers. That which rises up as a mountain just before our eyes, in our very path, the shadow of which is darkest, and the removing of which seems the most difficult to be effected, — this is what is removed by the "*faith of God.*"

HEAT THE CAUSE OF ATTRACTION.

BY JAMES SCOTT.

[The following paper, which is to be succeeded by two others on the same subject, comes to us from a source which entitles it to the careful study of our readers. We are happy to afford them the opportunity of examining the views which are here presented; though we have not been able to give them sufficient examination ourselves to express any decided opinion in regard to the doctrines which they contain. — Eds.]

1. It is known in the New Church, that every thing which exists in the natural world corresponds with something existing in the spiritual world, and that every principle operating in nature corresponds to some spiritual principle; that the natural thing or principle is connected with the spiritual, as an effect with its cause, or like a body with its soul, — was created from it, and subsists in connection with it, and, without such connection, would cease to be, as the body dies, and falls to decay, when the soul is separated from it. The correspondence is so

entire, that whatsoever can be predicated of the one is true of the other ; insomuch that, if we knew all the laws of correspondence, we might, from a knowledge of spiritual things, directly investigate the principles of natural science ; and *vice versa*, from what we see in the natural world, might read directly in the book of life. Such knowledge, we are informed, existed in the earliest times, when the men of the Most Ancient Church held immediate intercourse with angels, and had little regard to the things of sense, except as a mirror in which they could see the things belonging to eternal life.

2. Among the correspondences with which we are acquainted, none is more familiar or more general than that of heat and light with love and wisdom. We know that life is love ; that Divine Love, or the Lord himself, dwells in the spiritual sun, which is the first proceeding from himself ; that love and wisdom proceed as heat and light from that sun to warm and illuminate the spiritual world, with all the beings and objects therein contained ; and so, in like manner, that the sun of the natural world is pure fire, and that natural heat and light proceed from that sun to warm and illuminate all things in the natural world. We know these generals, with many of the particulars growing out of them. And since love is the life of man, and the cause of spiritual attraction conjunction and power, does it not follow, that heat, which corresponds to love, is the cause of cohesion, of gravitation, of attraction in general, and of motion, in the natural world ?

3. We shall assume these things as true from their spiritual correspondence, and then seek for such evidences as can be adduced to establish them as truths to the apprehension of the natural and philosophical mind.

4. *Definition.* — Heat, or the caloric of the chemists, is an imponderable, impenetrable, elastic fluid, having attraction for ponderable matter.

5. *Its Attraction.* — That it has such attraction appears from its rushing in and constant adherence to all substances with which we have any acquaintance, whether they be solids, liquids, or aeriform bodies ; and that it goes freely from any one of these, in which it exists in excess, into all the surrounding

substances, until there is exact equilibrium among them all. One substance receives more rapidly or in larger quantity than another ; but when each has acquired its peculiar proportion of the excess, and all are equally warm, the equilibrium is established, and the heat is at rest in them all.

6. *Its Fluidity.* — That it is a fluid appears from its thus freely flowing into solids through their interstices, as water flows into a sponge.

7. *Its Elasticity.* — This is shown in the great quantity which can be compressed into a small space ; as when a ball of iron is heated to redness in a furnace, and, as soon as the power which holds it in compression — namely, the fire — is removed, it flies off again into the surrounding space, being denser near the ball, and rarer and more rare in the distance.

8. A somewhat different instance of its condensation takes place in the melting of ice. The heat required to melt a pound of ice into a pint of water, which still remains just as cold as the ice, is enough to boil three gills and a half of the same water, communicating to it a hundred and eighty degrees of temperature. The water in this case (I mean the water just melted) has acquired a new *capacity for heat*, as it is called. The heat becomes latent ; so that, though the supply be cut off, and the water remain in contact with the ice, it will not yield up a particle. But it is not to be supposed, I think, that the heat loses any of its elasticity. Perhaps there is such a change in the arrangement of particles in the water as admits the heat into closer union with them, and thus that the increased elasticity from greater compression is balanced by increased attraction from this new and more intimate relation. The case is not at all peculiar. Whatever it be among the endless variety of bodies which renders one more and another less susceptible to the ingress of caloric, it is certain that the water has undergone a change which has enlarged its capacity in this respect.

9. Now, in order to acquire some little idea of the degree of condensation in this heat of fluidity, let us compare it with that which enters water in still another form ; that is, water converted into steam. The circumstances attending this conversion

are quite analogous to those just mentioned when ice is converted into water. A very large amount of heat is required to fill the increased capacity of the steam, which becomes latent in it, and which does not heat it above the temperature of the boiling water from which it is generated ; and, accordingly, it does not part with this heat to the water, as the ice-cold water does not part with its latent heat to the ice. The quantity of latent heat in steam is about a thousand degrees ; so that what is contained in one pound of steam at atmospheric pressure would heat a thousand pounds of water one degree : and this is exclusive of the heat received in melting, and of a hundred and eighty degrees received since, before it began to boil. There is one remarkable difference in the two cases : the water is a little denser than the ice ; whereas one pound of such steam occupies, I think, about the space of eighteen hundred pounds of water.* A simple calculation from these data will show that the same heat (a hundred and forty degrees) which is latent in a pound of water, made latent in one-seventh of a pound of steam, will occupy about two hundred and sixty times the space which it occupied in the water ; and, if we assume a density of latent heat in steam fourfold greater than in the uncondensed solar rays near our earth, it will follow that those rays must be more than a thousand times condensed to form the latent heat in water. The remainder, or that which existed in the ice, is perhaps ten times greater still. Certain calculations have been made in regard to it, but nothing satisfactory as yet. What power is able to hold this very elastic fluid in these states of high condensation ? Answer : Its attraction for the ponderable matter in its varying states of ice, water, and steam. Doubtless this attraction varies only according to fixed laws, and remains constant under like circumstances.

* It is proper to notify the reader, once for all, that these sheets are written without access to suitable works of science ; and that hence the writer is obliged to trust for the most part, for facts and figures, to an uncertain memory. This would be unpardonable, if the design were to teach such things critically ; and it would doubtless be more satisfactory to reader and writer to have such data laid down with the precision which the present state of scientific knowledge would allow : but since general principles alone are in question, and those having the means and inclination can make exact calculations for themselves, it is hoped the want of such precise accuracy may be thought excusable.

10. *Heat a Substance.* — It has been much disputed among philosophers, whether heat be really a substance, or only an active quality in other substance. In most of the states in which we perceive its effects, there is evidence of great activity and power : but, where there is action, there must be something which acts ; for neither action nor any other quality can be predicated of nothing. Heat is something which, in a thousand forms, can be pretty accurately measured ; as that, for instance, already mentioned, which becomes latent when ice is melted. The quantity remains ever unchanged : it may be shut up and imperceptible for months and years ; and, when liberated by freezing the water, there it is, the same as before, and, under like circumstances, exhibits over again the same activity and power.

11. The most simple method of measuring the absolute quantity of heat is, I believe, by the calorimeter, in which it is made to combine with ice, and is wholly absorbed in the water produced ; and the weight of water so melted is the measure of the heat. As an example : An ounce of hydrogen, while burning, combines with eight ounces of oxygen, and the product is nine ounces of water. The combustion is made in a box surrounded by ice, at thirty-two degrees Fahrenheit, so that none of the heat of combustion be lost ; and, deducting nine ounces from the water obtained, the remainder is the portion from the melted ice, and measures the heat set free from the two gases. It was imperceptible in the ice-cold air ; exhibited violent action during the transition ; and remains equally imperceptible in the ice-cold water.

12. *Its Impenetrability.* — Heat, in common with other forms of matter, has the quality which is termed “ impenetrability.” It occupies space, and occupies it exclusively ; so that no other substance can be in the same space at the same time. This appears from considerations already adduced, and from others which will follow.

13. *Expansive Power.* — One of the effects of heat most universally observed is the expansion which it causes. When bodies are subjected to the influence of accumulated heat, it enters into all their substance between the particles of which

they are composed, and, by its elasticity, drives them farther asunder. At first sight, this fact seems opposed to the idea of heat being the cause of cohesive attraction, and to suggest the contrary idea of repulsion ; but it will be found that there is no incompatibility between the two. Its attractive force towards the matter causes it to enter, and to crowd itself in the more, the more abundant it is : at the same time, not only does the accumulation without press the body together, but the accumulation within, in its endeavor to attach itself to all the particles, — most to those nearest, and less to the remote, — operates as a cement, or bond of union between them. The sum of all these compressing forces, acting in one direction, is counteracted by the antagonistic force of elasticity acting in the other ; and thus the whole mass settles into a state of equilibrium. On the other hand, when the heat is withdrawn, and the body grows cold, it contracts, and the particles approach each other, and, being nearer, the less force is required to hold them in strong connection ; while there is also less elastic force within to hold them asunder, yet so that the equilibrium always remains. . Could the heat be wholly abstracted from within and around the substance, then, if the theory here assumed be true, the slightest force would be sufficient to dissipate the whole, like downy particles blown away by a breath. In all our experience, the colder a body is, the harder it is, or the stronger its connection ; and probably this rule would hold until the particles were in actual contact, the chinks alone being well filled, and that, after this, each subsequent extraction of heat would weaken it.

14. *Heat Imponderable.* — This appears from the failure of the most careful experiments made to detect its gravity. A cannon-ball, cold or red-hot, weighs the same. Water and steam, with the large quantity of latent heat contained in them, weigh just as much as the ice of which they are composed ; and so also do the oxygen and hydrogen gases, with still larger quantities of heat.

15. The meaning, however, of the statement, that heat is imponderable, can only amount to this, that while it presses towards ponderable bodies, and draws them towards itself (for

action and re-action are equal), one mass of heat is not attracted by another. But, if heat causes gravity, then the weight of an object is the force by which that object is drawn towards the heat in the earth and its appendages, added to the force by which the earth is drawn towards the heat in that object; and therefore the object *does* weigh somewhat more in consequence of the heat within it. While a pin falls to the earth, the earth falls upward to meet the pin. But how much? Just as much in proportion as the heat of the pin to the heat of the earth; or, what is the same, as the weight of the pin to the weight of the earth. The proportion may be easily stated in figures; but no wonder it has not been detected by experiment.

16. Since it is to be proved that heat is the cause of gravity, and since our earth is the theatre where the effects of gravity are chiefly noticed by us, — experiencing them as we do every moment of our lives, — it may be expedient here to show the extreme probability, not to say certainty, that there exists an accumulation of heat amounting to an ocean of fire within the earth's crust. We shall find it convenient to begin with the grosser aerial atmosphere encompassing the earth, and the heat contained in that. We have seen how heat exists in steam (n. 9); driving its particles so far asunder, that there ceases to be hardly any perceptible resistance to motion among themselves. Quite similar is it with the gases of which our atmosphere is composed, except that, in the steam, a small diminution of temperature, or increase of pressure, condenses it again into the liquid state; whereas the two principal gases of the atmosphere, and several others, are not so condensed by any degree of cold or pressure with which we are acquainted.

17. Let us follow the aerial fluid to its extreme distance from the earth, and extreme separation of its particles, and thence again downward to the opposite extreme of greatest condensation. These fluids are without cohesion, and may be conceived of as consisting of very minute independent parts, not points, but invisible organized particles, each having its own modicum of heat condensed around, if not within, itself. They are prevented from indefinite expansion by external

pressure, by their mutual attraction, and by their general attraction towards the earth. Suppose a small portion of air near the earth's surface to be heated : it will consequently expand, and, becoming thus specifically lighter, will rise ; for the colder and denser air, more strongly attracted, presses under it, and buoys it up : at the same time, the sensible heat is diminished ; for, as it rises, the pressure above is lessened, causing still further expansion ; and the same heat occupies a larger space, so that a greater quantity is required and employed in the office of holding the particles of air in connection ; and, in short, such is the balance of forces, according to what was explained (n. 13), that less heat has liberty to escape, or remain sensible. The air retains, however, its *relative* temperature, or relative expansion, above the surrounding portion ; for that is under equally diminished pressure : and thus it continues to rise, and, provided there be no counteracting current, and nothing to prevent the ordinary and regular gradation of diminishing density and heat in the column through which it is moving, will still rise, until its density becomes indefinitely little, forty or fifty miles high. It will do so the more especially, since the increasing cold gradually condenses more and more of such moisture as it held in solution, when the thousand degrees of latent caloric therein is yielded up to the air, still more warming and expanding it, and increasing its upward velocity, or, at the least, counteracting the process by which otherwise there would be a slow approach toward equalization ; but, when at rest in this highest point of elevation, it gradually gives off to its far-off neighbors the little advantage it retained, and becomes intensely cold. It may be compared with the man who is at the greatest remove to which he can withdraw from the church, to which the earth corresponds. Deprived of social sympathy and communion, he is in spiritual solitude and spiritual cold.

18. Disregarding the rapid poleward currents in this thin air, as not affecting our present inquiry, let us again descend. These isolated particles, however lonely and cold, retain some little connection with the earth, which still attracts them, or gives them such weight as they have ; and they rest with their

weight, through the medium of the interposed caloric, on those below, and these on others, and so on, the weight of the superincumbent mass, at every point as we descend, compressing the portions below, and, by compression, warming them. The amount of this pressure, and of the condensation exactly proportioned to it, have been calculated with great exactness. At fifty miles high, it is computed at about five grains to the square inch; at twenty miles, not far from three ounces and a half; at fifteen miles, a little more than a pound; at seven miles, three pounds and three-quarters; at three miles and a half, seven pounds and a half; and, at the level of the sea, fifteen pounds. Fifteen pounds is the weight of a column one inch square at bottom, and slightly enlarging with the radii from the earth's centre, reaching quite to the top of the entire atmosphere; and the other weights mentioned are those of the parts of that column above the given heights. The temperature also varies in some proportion with the pressure and density: and this shows us why mountain-tops are cold, and, even in the midst of the torrid zone, at less than five miles high, covered with eternal snows; why a column of warm air, ascending, grows cold, and, descending, becomes heated.

19. But let us descend lower still. If we may suppose there are crevices in the earth's crust through which air can penetrate (and it does penetrate, though slowly, through water itself: and it can hardly be imagined, I think, that there are not sufficient interstices in the more solid portions; for, if not, there must be a perfectly air-tight barrier extending through all latitudes and longitudes quite round the globe); if there are such openings; and if, moreover, the air remains elastic under every pressure, — then its density must increase from the same causes, and according to the same law, as we descend below the surface. At the surface, a pint of air weighs between nine and ten grains: at thirty-five miles below, following the same calculation, it must weigh a pound and a quarter; that is, one-quarter part heavier than water. At forty-two miles, the density would be five; and, at fifty miles, heavier than all known solids, which, accordingly, must float above it: but, long before this, it would become of a glowing heat, and so

constitute an ocean of fire.* Not atmospheric air alone, but other elastic fluids, are affected in the same way, the density of each varying exactly as the pressure, and, as is known, freely mingling with each other, whatever their different densities. Furthermore, some or all of the solids, subjected to this intense heat, may perhaps be decomposed into more primitive elements, and all become mingled in the central ocean.

20. It is, however, reasonable to suppose that these gases lose their elasticity, and become liquefied, at a certain depth. Steam, as already remarked, is condensable by pressure, and that not very great. Some of the gases are condensed in the same way: and even carbonic acid, always found in the atmosphere, and which, under ordinary circumstances, seems as permanently elastic as any other, has been condensed by being generated in a strong iron vessel; in which case it exists under immense pressure, and, when liberated, bursts forth with great force and velocity; and then, some portion escaping in vapor, the remainder becomes a solid, resembling snow in appearance, and so cold as readily to freeze mercury placed in contact with it. With the knowledge of facts like these, it requires no great stretch of fancy to imagine that all the gases may in like manner become liquid under pressure sufficiently increased. Let us suppose, then, that all the gases of the atmosphere become liquid at about forty-two miles and a quarter below the level of the sea, and that then, like other liquids, they are not much further condensed by additional pressure, and we shall thus have in our minds an ocean of liquid fire by itself, or in combination with other melted substances, constituting the central portions of the globe, and indeed the entire globe, with the exception of a comparatively thin skin at the surface, called the crust, made expressly for our happy dwelling-place while here below; and we shall have the average density of the globe, as certain nice experiments and calculations have shown it, somewhere near five times and a half the weight of water.

* It is a well-known fact, that the earth does grow warmer, the farther we descend. The increase has been stated at one degree Fahrenheit for every fifty or sixty feet. Another proof in point is the burning lava, so often thrown from volcanoes in every climate.

21. These experiments consisted in balancing the weight of particular mountains against that of the earth in general, by observing how much the plumb-line was drawn from the perpendicular by the attraction of the mountain, or rather, doubtless, by an observation nicer, and perfectly equivalent; and then, estimating the weight of the mountain from its known composition, the weight of the globe was determined. Several such experiments have been made by eminent men, not differing widely in their results; and the average of them all is, as already mentioned, about five and a half.

NIGHT AND MORNING.

THE cloudy curtains of the night
Above us are outspread:
The morning dawn shall break them through
With heavenly gold and red.

There is no night so long and dark
That morning cannot break,
Its misty shadows chase away,
A cheering day to make;—

No night of sorrow so forlorn,
So starless, near despair,
But Faith's triumphant eye shall catch
Some gleam of heaven-light there.

That darkest and most dreaded night
Which closes o'er the tomb,
But heralds on immortal day
In our eternal home.

THE SCIENTIFIC RECOGNITION OF SWEDENBORG'S DOCTRINE
OF FORM.

IN a late number of the "National Review," which is an English periodical conducted with much ability, occurs what seems to us a singular illustration of the adoption into science of Swedenborg's principles. This must, of course, take place when the church is established; and there is much evidence that it is beginning now. To understand the extract below, it should be stated that it is part of an essay on physiology. In previous pages, the writer has considered how the organization and growth of animals take place; and judges it to be by what is called differentiations and integrations: that is, the foundation and beginning of all life, vegetable or animal, is in the form of minute cells or drops, far too small to be seen without powerful instruments. When many of these are found, some begin to *differ* from the rest: thus a part go out from the body, and form a limb; and of these some *differ* from the rest, and form a hand; and of these, at a later time, some *differ* from the rest, and form a thumb; others, a forefinger; and so forth, until these differences are carried out completely, and the whole body is formed. But, in order to do this, when cells enough to form a heart, lungs, an eye, an arm, or hand, exist, they *differ* from all the rest; but they are like each other in the adaptation to this use; and then they come together and make a *whole*, which act is called an *integration*, from the word "integer," which means whole. The lowest animals are exceedingly simple, because the differentiation and integration are very slight; and, in proportion as they are carried far, the body approaches perfection, and all its parts and members, whether large or small, are completed.

After showing this, the writer goes on as in the extract below. His illustrations are not particularly good; but it is a remarkable thing, that a writer, who evidently (from the other parts of his article) knew nothing of Swedenborg, should distinctly announce that *sociology*, or the science of society, and *physio-*

logy, or the science of organized animal and vegetable bodies, are so closely connected, that they must be studied together, and permitted to illustrate each other.

"It is becoming clear, that the general principles of development and structure displayed in all organized bodies are displayed in societies also. The fundamental characteristic, both of societies and of living creatures, is, that they consist of mutually dependent parts; and it would seem that this involves a community of various other attributes. Most men, who have any acquaintance with the broad facts of both physiology and sociology, are beginning to recognize this community of attributes, not as a plausible fancy, but as a scientific truth; and we are strongly of opinion, that the parallelism will by and by be seen to hold to an extent which few at present suspect. Meanwhile, if any such parallelism exists, it is clear that physiology and sociology will more or less interpret each other. Each affords its special facilities for inquiry. Relations of cause and effect, clearly teachable in the social organism, may lead to the search for analogous ones in the individual organism, and may so elucidate what might else be inexplicable. Laws of growth and function, disclosed by the pure physiologist, may occasionally give us the clew to certain social modifications otherwise difficult to understand. If they can do no more, the two sciences can at least exchange suggestions and confirmations; and this will be no small aid. The conception of 'the physiological division of labor,' which political economy has already supplied to physiology, is one of no small value. And the probability is that it has others to give.

"In support of this opinion, we will now cite cases in which such aid is furnished; and, in the first place, let us see whether the facts of social organization do not afford additional support to a doctrine set forth in the foregoing part of this article.

"One of the positions we have endeavored to establish is, that, in animals, the process of development is carried on, not by differentiations only, but by subordinate integrations. Now, in the social organism, we may see the same duality of process; and, further, it is to be observed, that the integrations are of the same three kinds. Thus we have integrations that arise from the simple growth of adjacent parts that perform like functions; as, for instance, the coalescence of Manchester and its calico-weaving suburbs. We have other integrations that arise, when, out of several places producing a particular community, one monopolizes more and more of the business, and leaves the rest to dwindle: as witness the growth of the Yorkshire cloth-districts at the expense of those in the west of England; or the absorption by Staffordshire of the pottery manufacture, and the consequent decay of the establishments that once flourished at Worcester, Derby, and elsewhere. And we have those yet further integrations that result from the actual mi-

gration of the similarly occupied parts; whence result such facts as the concentration of publishers in Paternoster Row, of lawyers in the Temple and neighborhood, of corn-merchants about Mark Lane, of civil engineers in Great George Street, of bankers in the centre of the city. Finding thus that in the evolution of the social organism, as in the evolution of individual organisms, there are integrations as well as differentiations, and, moreover, that these integrations are of the same three orders, we have additional reason for considering these integrations as essential parts of the developmental process, needing to be included in its formula; and, further, the circumstance, that in the social organism these integrations are dependent on community of function, confirms the hypothesis that they are thus dependent in the individual organism.

From a confirmation thus furnished by sociology to physiology, let us now pass to a suggestion similarly furnished. A factory, or other producing establishment, is an agency for elaborating some commodity consumed by society at large, and may be regarded as in some measure analogous to a gland or viscus in an individual organism. If, now, we inquire what is the primitive mode in which one of these producing establishments grows up, we find it to be this: A single worker, who himself sells the produce of his labor, is the germ. His business increasing, he employs helpers, — his sons, or others; and, having done this, he becomes a vender not only of his own handiwork, but of that of others. A further increase of his business compels him to multiply his assistants: and his sale grows so rapid, that he is obliged to confine himself to the process of selling; that is, he ceases to be a producer, and becomes simply a channel through which the produce of others is conveyed to the public. Should his prosperity rise yet higher, he finds that he is unable to manage even the sale of his commodities, and has to employ others, probably of his own family, to aid him in selling; that is, to him, as a main channel, are now added subordinate channels; and so on continuously. Moreover, when they grow up in one place, as a Manchester, a Birmingham, or many establishments of like kind, this process is carried still farther. There arise factors and buyers, who are the channels through which are transmitted the produce of many factories; and we believe that primarily these factors were manufacturers, who undertook to dispose of the produce of smaller houses as well as their own, and ultimately became salesmen only. Under a converse aspect, all the stages of this development have been within these few years clearly exemplified in our railway contractors. There are sundry men now living who illustrate the whole process in their own persons, — men who were originally navvies, digging and wheeling; who then undertook some small sub-contract, and worked along with those they paid; who presently took larger contracts, and employed foremen; and who now contract for whole railways, and let portions to sub-contractors. That is to say, we have men who were originally workers, but have

finally become the main channels out of which diverge secondary channels; which again bifurcate into the subordinate channels, through which flows the money (that is, the nutriment) supplied by society to the actual makers of the railway. Now, it seems well worth inquiring whether this is not the original course followed in the evolution of secreting and excreting organs in an animal. We know that such is the process by which the liver is developed. Out of the group of bile-cells forming the germ of the liver, some centrally placed ones, lying next to the intestine, are transformed into ducts through which the secretion of the peripheral bile-cells is poured into the intestine: and, as the peripheral bile-cells multiply, there similarly arise secondary ducts emptying themselves into the main ones; tertiary ones into these; and so on. Recent inquiries show that the like is the case with the lungs, — that the bronchial tubes are thus formed. But, while analogy suggests that this is the original mode in which the organs of vegetative life are developed, it at the same time suggests that such does not necessarily continue to be the mode: for, as we find, that, in the social organism, manufacturing establishments are no longer commonly organized through the series of modifications above described, but now mostly arise by the direct transformation of a number of persons into master, clerks, foremen, workers, &c.; so the approximative method of forming organs may in some cases be replaced by a direct metamorphosis of the organic elements into the destined structure, without any transitional structures being passed through. That there are organs thus formed, is an ascertained fact; and the additional question which analogy suggests is, whether the direct method is substituted for the indirect method.

“These parallelisms might be multiplied; and, were it possible here to show in detail the close correspondence between the two orders of organization, our case would be seen to have abundant support. But, as it is, these two illustrations will sufficiently justify our opinion, that the study of organized bodies may be indirectly furthered by the study of the body politic. Hints, at least, may be expected, if nothing more. And thus we venture to think that the inductive method, usually alone employed by physiologists, may not only derive important assistance from the deductive method, but that it may further be supplemented by what may be termed the sociological method.”

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

No. III.

PERHAPS we may get a clearer understanding of the questions discussed in this essay, in regard to the existence and source of the order in the animal kingdom, if we compare them with like questions in regard to the existence and source of the civil order of society. To this order we have to accommodate our whole conscious life. We know its power, from its often-felt binding restraint ; and a glance over our own life, or the general life of society, shows us that its sway is as broad as it is powerful. It takes the purposes of the unregenerated soul, which in themselves are full of wickedness and strife, and bends and guides them into a form of morality and peace ; and to the regenerated soul it gives an outward form which is an image of the heaven within. All men are born into entire selfishness ; but the great mass of society are trained up, by the laws of civil order, to an external life of comparative virtue and industry, which may indeed be a cloak for selfishness within, but which may also afford the recipient vessels of heavenly, spiritual life. Without it, man could not be regenerated, and the object of his life on earth could not be fulfilled.

We cannot, then, deny the existence of this order ; but the nature of its existence, and the source whence it flows, are as much subjects of doubt as the nature and source of the existence of the order in the animal kingdom. The appearance is, that civil order, as shown in the laws of society, is merely a device of human minds to protect themselves from harm, and to enable them the better to gratify their desires ; and that the order of the animal kingdom, as shown in the systems of classification, is a device of human minds to enable them to arrange before them facts which in themselves are disconnected. The appearance in one case is as deceptive as in the other. All rational views of history confirm religious faith, in regarding the order of society as the work of God, and not of men ; for what man, or set of men, have made it ? The essential parts of it are from ages gone by, where, one by one, they have

taken form, and thence passed down to us. While men have been striving for wealth and power and fame, its aim has been to promote useful industry, peace, co-operation, and moral growth. Selfishness has guided the human instruments by whom it has been built up ; but it is itself full of the spirit of love to the neighbor. Men have striven in blindness to attain their own narrow ends, which regarded only themselves and their short time ; but it has been guided in its growth by a wisdom which has provided for the good of all for the time being, and for all time to come. While men have been roused from listless idleness only by their bodily wants ; while they have been spurred to a more steady toil by the rod, and might has determined whose the fruits should be ; while the owners of the soil have forced all but the bare necessities of life from those who tilled it ; and while both laborer and consumer have yielded to the greed of modern commerce whatever it could grasp, — the spirit of use has been steadily pouring in to the laws of property, insuring the fruits to the laborer, and framing society here upon the plan of society in heaven, where use determines the place that each man holds. While kings and peoples and classes have been striving for power and for freedom to do what they willed, government has been falling from the hands of men, and passing to the control of written laws, which extend the rule of right and justice instead of the rule of human will, and which thus aim that the Lord's kingdom may come, and his will be done on earth as it is done in heaven.

Is this order, then, the work of human minds, — an order which everywhere conflicts with the natural delights of the human heart, and which, in itself, is above the full comprehension of all men ? Who but the Divine Providence could have given unity to the action of so many ages of human lives, and brought out from their contending passions and purposes such a system ? It may be said that it has been evolved from the human soul by external circumstances alone. Have external circumstances such love and foresight as to follow man in all his wanderings, and to guide him in freedom toward the right, and that, too, with a wisdom far above his own ? This would

be to call the outer world God, and to place men under its control. It may be said that the Creator made the soul and the world, and gave to each a set of laws such that they might act and re-act upon one another so as to bring about these results without any further care of his own. But we know that every thing gets its being from God, not through the past, but directly ; each moment receiving it from him. Nothing of his works goes on, without him then and there present. And the laws of all being come, with the being itself, directly from him, — the laws of matter, as well as the laws of the inner life of the human soul ; and thus, too, come the laws of human action, and, among them, the laws of civil order.

This order may at some times and places be under the control of one human will, and that the will of a despot, as the soul is often under the desolating sway of one ruling passion ; it may be under the control of the will of a few men, as the soul is often divided between several of its passions ; and it may be under the control of the will of the multitude, as the soul is often distracted by the multitude of its evil delights. Still it gets its source from the same Being, — Him “who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” It is only an appearance that it is from human minds, just as it is an appearance that the power to do wrong exists in him who does wrong from himself. It is, indeed, adapted to all the states and conditions of man ; and thus he chooses, to some extent, the way in which he will receive it, and the character which it has when it reaches him. When he regards not God, and depends upon self, it takes the form of the arbitrary action of human will, and is filled with human perversions. When he seeks to obey the rule of right, — that is, the rule of God, — it becomes filled with the principles of right ; then it is in the image of the order of heaven, and this is the all-wise system of guidance which the Lord holds out over such as will follow him.

Civil order, then, has a being as real as that of any individual man, and from the same Source. This is why the country is, in her way, the neighbor to be loved ; this is why her laws are to be obeyed above any thing merely human ; and this makes

it a sin to do violence in any way to her, as much as to do violence to one of our fellow-men.

He who looks upon civil order as a thing of human creation cannot see the real virtue of patriotism, or the real sin of disobedience to law. "What men have made," says he, "men may overthrow. The laws are our tools; the officers, the servants of our wills; the government, a thing which we tolerate for our own interest, and which for our own interest we will sustain and defend." To such a man, patriotism is a kind of extended selfishness, dictated by what he considers to be an intelligent view of policy. This, it is sad to say, seems to be the prevailing view in the theories of government now commonly taught; and the contest as to the source of the authority of government seems to be a contest as to what human will that authority shall flow from, — whether it shall be from the will of the people, of a privileged class, of a monarch, or of all combined. It is a contest of men for power. In past times, it was more confined to kings and chieftains and lords: now a widening intelligence is spreading it broadcast among the mass of civilized men. But the lust of power which gives birth to it is as bad now as then. It becomes no more innocent by being more widely spread. It is filled with the same haughty independence, the same disregard of God, the same pride in human strength. It is carrying its blight from the palaces of princes to the cottages of the people; and where will innocent, heartfelt patriotism find a home, when driven thence?

But intelligence is not the natural ally of pride and the lust of power. It may be pressed into their service for a while; but its real mission is to make men more humble, and more dependent upon the Source of all truth. The people may use it to oppose the tyranny of kings and aristocracies, and strive by it to establish the tyranny of the many; but, above the tumult and clash and destruction of this contest, its own true voice is heard, "Not one man, not few men, not many men, not man at all, but God, should rule the country in the principles of right and justice which he gives to all who will accept them."

Among the people who hear and heed this lesson, patriotism is no longer a glorying in the proud structure of their own hands ; it is a love for their country's laws, because they are the means through which Providence gives them their rights and duties, — the means of serving God and their fellow-men. Such a people would not strive to go in their own way, but to follow in the way of truth ; and this they would seek to learn from the only Source of truth, — the Word.

The study of the order of human life, when we acknowledge its true Source, will turn our minds to Him who is “ the way, the truth, and the life.” So, too, will the study of the order of nature, if we acknowledge its true Source.

The author who has devoted his life to the study of civil affairs, who brings all the knowledges obtained from his own observation and the observation of others to show the true nature and source of civil order, does for the philosophy of his science what the author of the essay before us does for the philosophy of the science of natural history. The one shows that the true principles of civil order are not at all the inventions of human minds, nor the result of the action of external circumstances upon the soul, but that they are from God ; that they are parts of the all-wise system of guidance which he holds out over men ; and that we are to find, not to create ; to obey, not to rule them. The other shows that there is order throughout the relations of the members of the animal kingdom, not the work of human minds, nor the result of physical causes, but the established system which is introduced and maintained throughout the relations of animals by Him who makes and sustains the animals themselves. There is, however, one marked difference between the work of the two authors. The naturalist studies the principles of order as they are applied to beings which have no control over them, and which cannot, therefore, alter them in any way : he has a perfect original ; and the faults of his work are entirely the faults of the translator. The student of civil affairs has to deal with the principles of order as they exist among beings who are free to receive them as they come from God, or to alter and pervert them ; and he has constantly to distinguish between what they have got from their

Source, and what from man. Still the principles in themselves are always the same, — the everlasting principles of right and justice which arise in the character of Him who alone is perfectly good and just ; as the principles of order in nature, however they may be understood by men, are in themselves always the same, — the form which the Divine Wisdom gives to the work of Divine Love.

It is often said that the individual man alone truly exists, and that society and its institutions are merely artificial human structures. But, if the principles of civil order are from God, the institutions which are established by them have their being from the same source. It is true, they are sustained by the aid of the free, conscious action of man. So is our natural life sustained by the aid of our free, conscious action ; for, if we did not feed and clothe and otherwise take care of the body, it would die. But what we do is only a small part of all the operations which combine in sustaining it : myriads of functions are carried on within, over which we have no control, and which our minds cannot comprehend. It is the same with society : we have to co-operate in sustaining it ; but the life which comes to it through the soul and through the spiritual world carries on all its more vital functions without our conscious aid, and without our knowledge. One of the first things in the structure of society, which strikes our attention, is the grouping of its members into larger and smaller communities. For example : In our country, the largest community is the nation, which has its own characters ; the next is the State, which has its own characters ; then the county, which has its own characters ; and so down to the individual man, who bears in himself all the characters of all the communities to which he belongs. In other words, one kind of rights and duties make a man a member of the nation ; another kind of rights and duties make him a member of the State ; and so down, till from all the communities to which he belongs he gets his whole civil character. Is not this perfectly analogous to the grouping of the animal kingdom, where the groups have each its own distinct characters, and where the individual becomes a member of the kingdom by one kind of characters, of the branch by

another kind, of the class by another kind, and so down, till in itself it bears all the characters of all the groups to which it belongs?

This system of relations of individuals to groups, and of groups to one another, is universal: it is the way in which the parts enter in to make up any one thing. It seems, at first sight, to be too simple and general to yield any important results in regard to the true principles of order; but its breadth and simplicity make it the safer means of illustration, wherever its existence is well proved, and its character well defined. The leading aim of the essay before us is to prove and define it as it exists in the animal kingdom.

Swedenborg gives us the first great law of grouping, in the law of degrees. It is according to this law that the soul is distinguished from and related to the body, the spiritual world distinguished from and related to the natural world, and the parts of each distinguished from and related to one another. It groups the life of man into affection, thought, and action; it groups the heavens into the highest, the middle, and the lowest; and it groups all things into ends, causes, and effects. It is the law by which the parts enter in to make up the whole of God's works; and it is so, because it is the law by which the parts enter in to make up his own being. It arises in the distinctness and unity of his love, his wisdom, and his action. All grouping must, in some way, depend upon this law. We have already tried, in a former article, to trace the dependence in the classification of the animal kingdom. If we were correct there, it is easy to find it in the same way in the division of society into communities.

J. E. M.

JOURNAL OF THE MASSACHUSETTS ASSOCIATION OF THE NEW
JERUSALEM.

ABINGTON, Thursday, Oct. 8, 1857.

THE Presiding Minister being absent, the Secretary called the meeting to order at ten o'clock, A.M.; and Rev. Warren Goddard was chosen Chairman of this meeting.

The Delegates presented their certificates; and the following Ministers and Delegates were found to be present:—

BOSTON. — Messrs. S. Reed, J. H. Wilkins, William B. Pike, William J. Cutler, A. T. Lowe, L. Little, J. Andrews, Benjamin Worcester, T. Henry Safford, R. Curtis, N. M. Keen, G. T. Hawley, J. Reed, J. Dean, and Gilbert Hawkes, *Delegates*.

BRIDGEWATER. — Rev. Thomas P. Rodman, *Pastor*; and Messrs. Holmes Sprague, Ephraim H. Sprague, Philo Keith, Ralph Copeland, and Joel Shedd, *Delegates*.

ABINGTON. — Rev. Joseph Pettee, *Pastor*; and Messrs. Jeremiah Towle, Edward W. Cobb, James Pettee, C. A. Dunham, and Calvin Faxon, *Delegates*.

NORTH BRIDGEWATER. — Rev. Warren Goddard, *Pastor*; and Messrs. Samuel Dike, A. Bisbee, B. H. Eaton, W. N. Harlow, A. S. Phinney, and D. H. Howard, *Delegates*.

EAST BRIDGEWATER. — Messrs. Charles Mitchell, Jonah Edson, J. A. Rogers, and J. Chamberlain, *Delegates*.

YARMOUTH. — Rev. J. P. Perry, *Minister*; and Mr. F. Matthews, *Delegate*.

WEST BRIDGEWATER. — Messrs. N. Leonard and Azell Copeland, *Delegates*.

FALL RIVER. — Mr. John Westall, *Delegate*.

PAWTUCKET. — Mr. Joseph A. Woodward, *Delegate*.

BROOKLINE. — Rev. T. B. Hayward, *Minister*.

Rev. Adonis Howard, and Mr. T. O. Paine, *Licentiate*, of East Bridgewater, were also present.

It was *Voted*, That members from the several societies, who may be present, be requested to take seats in the Association until the delegations are filled.

It was *Ordered*, That the religious services this morning be assigned to eleven o'clock, A.M.

Ordered, That the lecture be delivered at half-past two o'clock, P.M.

The Chairman laid before the Association the following letter from a newly organized society of the New Church in Brookline:—

BROOKLINE, May 8, 1857.

TO REV. THOMAS WORCESTER, Presiding Minister of the Massachusetts Association of the New Jerusalem.

Dear Sir, — At a meeting of the Brookline Society of the New Church, held on the 6th instant, I was instructed to communicate to you the following vote:—

Resolved, That this society make application to the Massachusetts Association of the New Jerusalem, at its next meeting, to be admitted a member of that body.

D. H. ROGERS, *Secretary*.

Whereupon, on motion of Mr. Sampson Reed, it was unanimously —

Resolved, That the Brookline Society be received as a member of this Association, and entitled to all the privileges of the other societies.

Reports were then presented and read from the societies in Boston, Bridgewater, Abington, North Bridgewater, East Bridgewater, Yarmouth, Fall River, and Brookline.

The Treasurer's Report was presented, read, and accepted.

A Nominating Committee was raised to report a list of candidates for officers of the Association for the ensuing year. This Committee consisted of Messrs. Wilkins, Dunham, R. Copeland, Rogers, Westall, Matthews, Phinney, Leonard, and Woodward.

The hour of eleven having arrived, Mr. T. O. Paine officiated at public worship, and preached a sermon from Isa. lxx. 21, 22.

The Colportage Committee presented its Report; which was read and accepted.

The Colporter, Mr. C. A. Dunham, presented and read his Report; which was accepted.

The Chairman stated, that, on the day previous (Oct. 7), the Joint Committee of Ministers and Laymen had had a session, at which an application had been received from Mr. Benjamin Worcester for a license to preach; that said application had been considered, and the license issued.

Mr. Paine asked information as to whether Licentiates were acting-members of the Association. After some conversation, a motion was presented by Mr. Little, to which amendments were offered by Messrs. B. Worcester and J. Reed; pending the consideration of which, the Association adjourned to half-past two o'clock, P.M.

Afternoon Session.

The Association met, and the roll was called.

Mr. Charles A. Dunham delivered a lecture before the Association, on "Order, as necessary to the Growth of the Church."

The motion in relation to Licentiates was then taken up; and the following substitute was adopted: —

Whereas some ambiguity, or obscurity, seems to us to exist in the Constitution of the Association, with regard to the duties and rights of Ministers and Licentiates; therefore —

Resolved, That the Joint Committee of Ministers and Laymen be requested to report upon the subject at the next meeting of the Association.

The Committee of Nominations reported a list of candidates for officers and committees of the Association, for the ensuing year. The report was accepted; and the nomination confirmed, as follows: —

Presiding Minister. — Rev. Thomas Worcester, D.D.

Secretary. — Rev. T. B. Hayward.

Treasurer. — Mr. William J. Parsons, of Boston.

Committee of Laymen. — Messrs. John H. Wilkins, Sampson Reed, Theophilus Parsons, Luther Clark, Ralph Copeland, Benjamin Hobart, George Phinney, Jonah Edson, N. S. Simpkins, B. S. Hale, Warren Bird, Clark Sherman, Nahum Leonard, John Westall, George W. Swazey, and William A. Wellman.

Colportage Committee. — Messrs. Sampson Reed, Benjamin Worcester, Adoniram Bisbee, George Phinney, and Lewis G. Lowe.

Committee on Religious Education. — Messrs. John Westall, Sampson Reed, Rev. Thomas P. Rodman, James Reed, and Benjamin Worcester.

The following, offered by Mr. B. Worcester, was adopted : —

Resolved, That, for each future meeting of the Association, the Committee of Ministers be requested to prepare, or cause to be prepared by one of their number, for the religious services of the meeting, an Address, or Discourse, specially adapted for the occasion.

The Committee of Ministers nominated Mr. Edwin H. Abbott as principal, and Mr. James E. Mills as substitute, to deliver a lecture before the Association, at its next meeting. This nomination was confirmed.

Rev. Mr. Rodman presented the following ; which was adopted : —

Resolved, That the subject of a Sabbath-school Teachers' Association be committed to the Committee on Religious Education.

Voted, on motion of Mr. Wilkins, That the next meeting of the Association be held in Boston, in April next, on the day of the Annual Fast.

After the chanting of the first Psalm by the whole congregation, the Association adjourned.

T. B. HAYWARD, *Secretary*.

Report of the Boston Society.

Since the last meeting of the Association, the following persons have become members of this society : Priscilla L. Hosmer, Julia A. Palmer, Stephen Harris, Sarah C. Harris, Huldah A. Fernald, Harriet M. Pitman, Charlotte Pool, Sarah E. Trafton, Martha Worcester, Sarah Carter, Emily A. Carter, Sidney T. Noller, William B. Pike, George Ropes, John Williams, Leonard Fryer ; and Lydia Collins has had her relations removed from the Portland Society to the Boston Society ; — making, in all, seventeen new members.

Mrs. Lucy H. Anderson and Miss Welch have departed to the spiritual world.

The pastor has baptized twenty-three persons, and officiated at nine weddings.

The operations of the sabbath school have been suspended for some weeks ; but it has now recommenced for the season, with the usual number of pupils.

The society contributes one hundred dollars for colportage.

All which is respectfully submitted,

JOHN H. WILKINS,

Chairman of the Church Committee.

Boston, Oct. 8, 1857.

Report of the Bridgewater Society.

One infant — Gustavus Jackson Lowe, son of Lewis G. Lowe and Joanna Lowe, members of our society — has been baptized. Our minister has officiated at the baptism of two other infants, — Mary Eleanor Whitcom, daughter of William Rufus Whitcom and Mary Cornelia Whitcom, of Bridgewater ; and Samuel James Gerard, son of Richard Gerard and Ellen Gerard, of Warwick, R.I.

Five persons have been confirmed, — Mrs. Mary G. Turner and Mrs. Bethiah Spooner, and Martha Cushman, Mary Edson, and Ellen Shedd. Mrs. Spooner, and her sister, Martha Cushman, have since become members of the society.

One of our members — Mrs. Joanna Keith — has departed from this world. She was one of our oldest members : and she is remembered for her love of the doctrines and worship of the church, and for her many kindly traits of character ; especially for her unabated interest in the young, for sympathy with them, as well as benevolent concern for them.

Mr. Simeon Leonard, formerly a member of this society, but for some years past connected with the Middleborough Society, has also left this world. He was a diligent reader of the heavenly doctrines; and his life gave evidence of endeavor to live according to them.

Besides the services at the funerals of these persons, our minister has conducted the services at the funerals of three adults and five children in this town, not connected with our society; and one funeral in Warwick, R.I.; and one in Pawtucket.

Our Sunday school is conducted as usual; but it meets at noon now, to accommodate the children who live at a distance from the place of worship.

Our minister has just finished a course of lectures on the Ten Commandments, and is about to commence another on some other principal portion of the Word. The lectures are to be given on Sunday afternoons or evenings. Something more didactic than sermons give opportunity for communicating seems to be required for a part of the members of our congregations; and, in lectures upon extended portions of the Word, the requisition may be met.

The Decalogue, the Beatitudes, the Lord's Prayer, the Miracles, the Parables, the Messages to the Seven Churches, and the Description of the New Jerusalem, appear to present good subjects for lectures of the kind intended to be given here.

Report of the Abington Society.

Since the last meeting of the Association, there have been two added to our society; viz., Mrs. Irene Jackson and Mr. James Pettee.

Our pastor has officiated at one wedding, and two funerals; and has baptized four persons, — one adult, and three children.

It is probably known to many of you, that steps were taken last spring to fix upon some time for having the General Convention meet somewhere in Plymouth County. There was a Committee chosen in our society to correspond with the other societies within the county on the subject. The result of this correspondence was a meeting of delegates from the several societies, who, after considering the subject, came to the conclusion, that it was not expedient to have the next meeting of the Convention here; but they hoped to be able to invite them to meet here in 1859.

We learn with much pleasure that efforts are being made to establish an institution in the town of Waltham, for the purpose of educating the children and youth of the New Church. We feel that such an institution, located and arranged so as to come within the reach of the New-Church people generally in this vicinity, would be of great utility both to the church and to the community. We hope that the efforts will be crowned with success.

Our society contributes thirty dollars to the use of colportage.

For the society,

J. TOWLE, *Secretary*.

Report of the North-Bridgewater Society.

We have had preaching for twenty out of the twenty-five sabbaths that have intervened since the April meeting of the Association. Our pastor has officiated thirteen times; Mr. Beaman has preached for us twice; Mr. Pettee, Mr. Rodman, Mr. Paine, Mr. Fernald, and Mr. John Worcester, once each. Five sabbaths we have had no preaching, — two of them while Mr. Goddard was absent at Convention.

One person has joined our society; so that we now number sixty-three.

The pastor has married two couples; baptized one adult and one infant; attended six funerals; and administered confirmation to one person, — Mr. John Mills, of Sharon.

Perhaps we are not capable of judging what degree of progress we have made, if any. Still we feel encouraged to hope that we have not retrograded.

Our new house of worship has been the means of bringing a considerably larger number within the hearing of the truths of the church than were accustomed to hear them previously. This, we presume we have a right to hope, will tend to their own good and that of the church; though we cannot so soon realize any fruit of the newly broken ground. We every day see and learn, however, how the world is opposed to the church, at every step of its progress; and that the Lord alone can bring into the fold those who will be true lambs of the flock, whom none can pluck out of the Father's hand. The society contributes \$10.50 to the Association, for general uses.

D. H. HOWARD, *Secretary.*

Report of the East-Bridgewater Society.

This society has met for worship every Sunday forenoon since the last meeting of the Association; and it continues to employ Mr. Paine as its minister.

An afternoon meeting has been continued through the season; commencing at first at half-past three, and now at half-past two o'clock, and continuing one hour. Mr. Paine has explained the internal sense of the Revelation as far as the thirteenth chapter; usually taking one chapter each sabbath, and giving the internal sense of it from memory, after a careful study of it through the week.

The Holy Supper was administered in July by Rev. S. H. Worcester, of the Baltimore Society, to fifty-five communicants, — the largest number in attendance since the formation of the society. Several members were present from the Boston and West-Bridgewater Societies. Mr. Worcester also preached in the forenoon of the day.

Two infants have been baptized by Rev. Adonis Howard, — one at church, and one at the house.

The sabbath school, under the care of Mr. Thomas Conant, is held immediately after forenoon worship, and consists of six classes, and about twenty-five scholars.

Mr. Paine has attended the funerals of five individuals since May. One of the number — Mrs. Sophia J. Bates — was a member of the society. Perhaps the manner in which her death was noticed in the village is the best indication of the esteem in which she was held. About one hundred and seventy-five attended her funeral, which was held at the house, before the morning worship of Sunday, July 19. Thirty-five carriages were in the procession; and a long line of little girls, with bouquets of flowers in their hands, which they placed around her grave. She was one of those cheerful spirits beloved by everybody.

Mr. Paine has preached once for Mr. Pettee, while he was at Convention; and has exchanged once with Rev. Mr. Goddard, and once or twice with Rev. Mr. Rodman. Mr. Beaman has also preached twice.

SETH BRYANT, *Committee.*

Report of the Yarmouth Society.

Rev. Mr. Perry has continued to preach for us regularly, excepting on four sabbaths. On one of those, he preached at Lowell, and on one at Lawrence; and two were passed in New Hampshire. Our sabbath school was re-opened in May, and still continues, with three teachers, a librarian, superintendent, and twenty scholars. One person has been baptized and confirmed; but no addition to the society. We have one death to record, — that of Miss Nancy White, who died on Sunday, Sept. 13, aged twenty-six years. The funeral service was performed by Rev. Mr. Goddard. Miss White was for several years a pupil of our sabbath school, and afterwards a member of an adult class as long as that class continued. She was not a member of the society, but was a sincere receiver of the heavenly doctrines, and was greatly beloved by all her associates.

YARMOUTH, Oct. 5, 1857.

Report of the Fall-River Society.

Since the last meeting of the Association, two members have been added to our society, — Mrs. Julia Westall, of the Boston Society, and Miss Margaret Wight, — both of Fall River. The number of our members is eleven.

We have had the ministerial services of the Rev. Mr. Pettee and the Rev. Mr. Rodman once each, during the last six months; and the Holy Supper was administered by them.

Our meeting for worship on sabbath mornings is held at present in the lecture-room of the Young Men's Christian Association, in consequence of the building in which we formerly met having been injured by fire. The attendance is about the same as before reported. The number of scholars in the sabbath school is twelve; which is the largest we have had. We hope the efforts making for the children will be useful. It is believed that the more faithful our labors are for them, the more fully will the church bless us in all our works. We are glad to learn that new books are in preparation for the children of the church. They need all we can do for them. In the revulsions and transitions that are now going on in the world, the true knowledge of the Word, and the doctrines of the New Church, and a life according to them, are the only perfect safeguard and defence in all trial and temptation; and it should be our constant effort to enable the children to attain them.

Our meetings upon sabbath evening are held at the house of Mrs. Munday. We are engaged in the study of the Sacred Scriptures. We send five dollars for the colportage service, and five dollars for the general uses of the Association.

Report of the Brookline Society.

The Brookline Society was instituted April 29, 1857, by Rev. Thomas Worcester, Presiding Minister of this Association. The number that united in its institution was twenty, — eight males and twelve females. A large majority of these were members of the Boston Society, who — together with several other members of said society residing in Brookline, who still retain their connection with it — have for many years been in the habit of going into Boston at the quarterly administrations of the Holy Supper.

For several years, also, the members and receivers in Brookline regularly attended the public worship of the New Church in Boston on the sabbath. But at length, about five years since, they found themselves so numerous, that it became difficult and inconvenient to go into the city every sabbath with their families; and, from the period named, they have had public worship in the Town Hall in Brookline, conducted by Rev. T. B. Hayward.

Their public worship is held on the forenoon of the sabbath, at the usual hour. In the afternoon, ever since their worship in Brookline commenced, they have had a sabbath school, consisting of from twenty to twenty-five pupils, under four or five teachers. At different periods also, for several months in succession, Mr. Hayward has had a doctrinal class, varying from half a dozen to a dozen individuals. On the evening of the sabbath, the members and receivers have been in the regular habit of meeting at each other's houses in rotation, for doctrinal instruction, which has been conducted by Mr. Hayward. For the present year, Mr. Hayward preaches every sabbath afternoon in Charlestown, five or six miles distant.

It may not be improper to add, that Rev. Mr. Hayward has baptized thirty persons since the last meeting of the Association, — eleven in Paterson, N.J.; seven in Hoboken, N.J.; eight in Springfield, Mass.; one in Springfield, Vt.; and three in Brookline. Within the same period, he has confirmed nine persons, — two in Brookline; five in Springfield; and two in Springfield, Vt. He has also administered the sacrament of the Holy Supper three times, — twice in Brookline, and once in Springfield. The society contributes ten dollars to the general fund of the Association.

Report of the Treasurer.

The Treasurer presents the following Report; viz., —

The balance on hand, as per last account, was, —	
At the credit of Missionary Fund	\$50.00
„ „ „ of Fund for General Uses	32.86
Total	———— \$82.86
The Treasurer has received since, —	
On account of Missionary Fund	\$80.00
„ „ of Colportage Fund	63.00
„ „ of General Uses	31.00
Total receipts	———— 174.00
	\$256.86

And he has paid, —

Colporter, July 2, \$50; Oct. 5, \$50	\$100.00
Rev. T. B. Hayward, Missionary, Aug. 19	10.00
William H. Dunbar, General Uses, Aug. 17	21.00
Total Payments	———— 131.00
Balance on hand, Oct. 7, 1857	\$125.86
At the credit of Missionary Fund	\$120.00
„ „ „ of General Fund	42.86
	———— \$162.86
At the debit of Colporter Fund	37.00
	\$125.86

W. A. WELLMAN, *Treasurer.*

Oct. 8, 1857.

LETTER FROM MR. RIKER REPUDIATING HIS ORDINATION BY MR. BARRETT.

IN the Journal of the Illinois Association, the Report of the Superintendent and of the Executive Committee are much occupied with an account of the ordination of Mr. Anthony Riker by Mr. Barrett, in New York; and the disorderly character and injurious tendency of such proceedings are very clearly set forth. We had intended to have introduced extracts from these reports into this number of the Magazine; but our limits will not permit. We are pleased to see, by the following letter from Mr. Riker, published in a recent number of the "New-Jerusalem Messenger," that he sees and acknowledges his error: —

To the Receivers of the Heavenly Doctrines of the New Jerusalem in the United States.

MEN AND BRETHREN, — A little more than a year ago, I applied to Rev. B. F. Barrett for ordination; and was by him ordained, agreeably to my request. After mature reflection, I have concluded that my ordination was disorderly, and that it is my duty to repudiate it entirely and for ever. My reasons for so doing are the following: —

First, No one asked for me to be ordained: it was done at my request.

Second, It was done contrary to the wishes of many, who, I have reason to believe, are my true friends.

Third, I find myself prevented from being as useful as I was previous to it.

Fourth, I have been unfortunate in almost every movement since.

Fifth, I am convinced that to act under it any longer will be to work against the Divine Providence, and cause my own ruin.

For these reasons, I am no longer acting under it, and have no connection with any church organization. Being a receiver of the Heavenly Doctrines, I desire to live the life which leads to heaven.

ANTHONY RIKER.

HENRY, ILL., Dec. 4, 1857.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Oct. 31, 1857.

MY DEAR SIR, — You will remember that I mentioned a letter of Dr. Markl, written from the prison at Vienna, in which he says, that he and about one hundred other persons are in prison on account of Emanuel Swedenborg's religious philosophy. In a second letter, dated 26th July, — which, however, reached me long time afterwards, — he says, that he, as the eldest-known admirer and advocate of the divine truth, and so many other witnesses of it in the Austrian Empire, after a few months' bitter imprisonment, were again dismissed the 10th of March, and afterwards, by imperial resolution of 4th of June, fully delivered from all persecution before the justice; and he was now expecting the imperial resolution concerning the holy cause itself, which, as he heard, was communicated to the high council of the empire for judgment. He sent me for my disposal four of his protocols and a *pro memoriâ*. The latter, dated 1st of September, 1856, begins with the words, —

“In the second half of the nineteenth century of the salvation, at a time when liberty of faith and conscience is acknowledged and secured as the most holy and supreme right of men, — acknowledged and protected not long ago as such even in the country of the greatest religious fanaticism, in the half-barbarous Turkey, and solemnly warranted by the great powers of Europe, — at that same time, I was imprisoned, in the seventieth year of my life, like a common delinquent; dragged from jail to jail, brought up to criminal justice, on account of the high veneration I cherished, during twenty-three years, as scientific inquirer for a philosophy of religion, — the most sublime Christian religious philosophy which at any time was taught on earth, because it acknowledges with the Apostle Paul, and evinces in the most persuasive manner, that the whole fullness of divinity — that is, the triune God, Father, Son, and Holy Spirit — is bodily dwelling in Christ, and in

general presents the fundamental truths of Christian religion in so clear a light, that they do not *request* faith, but *give* it; and, as such, is obvious to the most wise as well as to the most simple men, who exercise charity and seek truth; and regenerates them.” . . .

In the “protocol” of the 6th September, 1856, he says, “My correspondence with Louis Hofaker shows . . . that the activity of which I was accused for Swedenborg's religious philosophy consisted principally in purchasing the books in question for myself and some congenial friends. . . . As to Dr. Koch, I made his nearer acquaintance not sooner than in the year 1850; but he is, next to those of Swedenborg, also devoted to mystico-magical studies. And I was fully withdrawing myself from him with the commencement of the year 1852, partly because he was mingling the doctrine of Swedenborg, which he did know only superficially, with his own; partly, he was too much inclined to externally oral propagation. I am decidedly against all and every oral public propagation by public sermons, &c., in public meetings; . . . for instance, against Werner's missionary discourses. . . . I was, and am, and remain, a catholic Christian in the true original sense of the word. . . . Whilst I was occupied to influence successively and occasionally by conversation in the said direction on the above-mentioned persons (the brethren of John) in their sentiments, which were somewhat striking and rough, I was, alas! imprisoned, even on their account, with them, the 13th of May.”

To understand the views of the writer, we must remember that he did not acknowledge Swedenborg's principle, — that new immediate revelations are against the invariable laws of Divine Providence, — but believed in such, which were not in agreement with Swedenborg, and supposed that Swedenborg has “too much generalized” his principle.

In a letter received to-day, a receiver at Brünn, who shows great zeal, tells me in regard to these people, “The brethren of John at Vienna have sus-

tained great persecution; but it was their own fault. They would too suddenly go through the wall; and, besides, they have stated principles which are against true Christian doctrine." In a former letter, dated 22d of September, 1857, the same writer says, "Being without occupation, I have translated several works [of Swedenborg] into the Bohemian, and continue to do so; as the 'Doctrine of the New Jerusalem concerning the Lord;' the 'Doctrine concerning Faith, concerning the Holy Scripture, concerning Life for the New Jerusalem;' the 'Last Judgment;' the [résumé of the spiritual sense of the] 'Apocalypse Revealed' to be found in the sixth volume [of Tafel's translation]. I began to translate, too, the whole contents as far as the second volume [of Tafel's translation]; but now I was suddenly caught by the police, who took possession of my translations and correspondence, although I had declared that the manuscript is my undoubted property. . . . After twelve days, delegates from the court of justice came again, as I had translated some sheets of [Hofaker's German translation of] 'True Christian Religion.' After having taken possession of some correspondence, the secretary asked me, 'What do you write here?' I answered, that I am translating this work into the Bohemian; and inquired whether he would also take it in possession. To which he replied, 'No: to do that I am not authorized.' I asked whether the works of Swedenborg are forbidden. As he denied this, I asked with what right the police have taken them into possession. To which he shook his head: wherefore I am continuing to translate. . . .

"I must also tell you that I wrote a work entitled 'The Way to Truth; or, the Universal Church of the Lord, called his Jerusalem, to the Information and Union of all Confessions.' . . . I agreed with the printer; but, after having printed the fifth sheet, . . . he hesitated, because he found that therein is taught one personal God in Christ, not three divine persons. He spoke about it with the intendant of the Censuring Commission, who told him that the book will be confiscated without more ado, because it is against the Catholic faith." At last, the intendant

declared that the manuscript can be printed; but "confiscation is to be expected."

The other "Bohemian manuscripts are not yet returned. I must also tell you, that, in the year 1855, I was excommunicated at Bränn by the bishop, on account of the dissemination of religious writings. . . . It was stated that I was working hostilely against the Catholic church. This accusation was made before the court of justice. An inquisition was formed, protocols written, in which I stated, without concealment and fear, such strong things, that the accusation of the bishop appeared as untrue. Nevertheless, . . . on account of the dissemination of writings, I was imprisoned three days; after which I wrote a memorial, in which I proved that there is only a calumniation, not against me, but against the divine truth, because he had declared the writings as highly heretical. . . . After which, I turned to the Protestant church."

I am happy to say that I have already engaged an amanuensis for the publication of Swedenborg's "Dictionary of Correspondences," who is now occupied in copying it, as he has already copied so many volumes of Swedenborg's manuscripts. As some persons are opposed to the "additions of notes," you will allow me to speak here on the matter, as I have done already in a letter to the Committee of the Swedenborg Society of London some days ago.

I had no intention of giving any notes of my own, except at the end of the whole, where will be the usual critical notes, by means of which every one can see preserved the original shape of the manuscripts; and, at the same time, will be enabled to exercise his own judgment concerning the readings or corrections of slips of the pen, as some might be of the opinion that the editor considered as slips of the pen what was quite right.

But those "critical notes of the editor" would not be a large addition, since they would comprise, I suppose, not two sheets. I was never fond of such additions, but have considered them as a necessity and a burden for me, and a useless ballast for many of the readers. The reprints have required more of such notes, as the original editions are

not exactly executed according to Swedenborg's manuscripts, but have many *errata* and omissions; which omissions have to be inserted in the text with signs of interpolation [.], to be distinguished from signs of parenthesis (). Where there have not been too many of such interpolations, I have also indicated them, in the critical notes, under the term "adjeci" (I have added); but, if the quantity has been very great, I have remarked simply that all words included by [] are additions of the editor.

Here, however, the necessary interpolations would not be additions or conjectures of the editor, but short supplements of Swedenborg himself in his own words, without which the work would have indeed a very great value for the church, but not the uniformity and usefulness desirable for all; and our proceedings would be deprived of the scientific character, and of that catholicity and universality which so beautifully distinguish the true New Church from all other churches. We should subject ourselves to the reproach that we are mere idiots and sectarians, consequently expose our holy cause itself to disdain and contempt: for we could not avoid giving these necessary supplements to the English translations or extracts; and then every learned or scientifically educated man would ask, "Why not in the Latin original, to which every clergyman and every one who is acquainted with Latin must go back to see everywhere the true meaning of the author, which can be fully expressed by no translation?" Or where is there an English translation which gives everywhere the true meaning of the author, and exhibits, for instance, a knowledge of the fact that *fin-gæ* (T.C.R. § 568) denotes "monkeys"? Whilst M. Le Boys des Guays did perhaps know from his countrymen, Du Fresne and Du Cange ("Glossarium Mediæ et Infimæ Latinitatis"), that *fin-gæ* are the same as *des singes* (monkeys); wherefore, also, Mr. Moël had translated it "des hommes singes" (men-monkeys). But the second German translator of 1795, Mr. Danat, a clergyman, left it untranslated, repeating the Latin word *fin-gæ*. The first German translation of 1786 has *Schauspieler* (actors); and Mr. Hofaker, even

Feen (fairies); and the English translator of 1855, *deceivers*.* But there are passages of which no translation has given the true sense, but quite the contrary, so as to make even nonsense. Take, for instance, the next passage of the "True Christian Religion," which occurs to me, — No. 577. Here he says, "Si sola vita ageret, et non homo cooperaretur sicut a se, non posset plus cogitare quam truncus, aut quam templum, quum concionatur minister, *hic* quidem ex repercussione soni e valvis ejus potest sentire sicut echo, sed nihil sermonis: talis foret homo si non cooperaretur cum Domino quoad charitatem et fidem." Here it is evident that the demonstrative *hic* cannot be referred to *templum*, but only to *minister*; because *minister* is the nearest substantive, and *templum* more remote; and because *templum* is of the neuter gender, and *hic* of the masculine. [Dr. Tafel here introduces and criticizes the various English, French, and German translations of this passage, to prove that none of them are correctly translated. As this philological investigation would not be interesting to most of our readers, we have taken the liberty to omit it.]

From these examples, it appears that even our best translations have exposed Swedenborg to the reproach of speaking nonsense, as sure as it is nonsense to make a temple a sentient individual. Even the best translator can, as here, commit faults against grammar, lexicon, and logic; and it is evident that there can be no full reliance placed upon any translation, and that our clergymen and all educated men, who understand Latin, should, by preference, have at hand the editions of the Latin originals. Wherefore we should spare no money to make the Latin originals accessible by faithful reprints, and to publish the manuscripts to the full extent of their intended usefulness, so that the oft-recurring omissions are interpolated by the editor, as has been done in the reprints and editions of the manuscripts, of which, however, here

* Had Dr. Tafel had access to the American translation of the "True Christian Religion," he would have found *fin-gæ* translated "apes," which agrees with his critical remarks. The passage is there rendered, "And then you are like cunning apes, which perform actions similar to those of men," &c. — Eds.

in the "Dictionary of Correspondences" there is the strongest necessity; and this the more, as these reprints and manuscripts are also the provided means to make propaganda for the New Church, and to prove its high destiny, and its mission to mankind.

Swedenborg showed its character of universality in his repeated intention to influence, at first, the universities and clergymen of the world, and, through them, the rest: wherefore he was obliged to write in Latin, because they all understood Latin, but comparatively very few understood English, &c. Wherefore, if we wish to maintain this high character of universality, we must follow him, and give to the edition of these manuscripts all the perfection and usefulness he intended. He used them next as his instruments; and had no need of adjoining everywhere the spiritual sense, because he had it always before his mind. But it is the editor's duty to supply, from the works published by him, what he has omitted, and to place it in [], because otherwise the readers would not have the intended benefit. Thereby the learned men and the clergymen of the whole civilized world can be favorably excited, whilst otherwise the greatest part of them would be deterred from reading, especially as, at first, they cannot estimate the value which the Dictionary has without these Supplements in Swedenborg's own words: for they would say, "We have already enough concordances of the Bible, and do not want Swedenborg's Latin version of any passages; nor do we understand English well enough to peruse the English translation enriched with those Supplements of the omissions; nor have we enough money to purchase all of Swedenborg's books in Latin; and, if we wished for them, they are the greatest part of them so scarce, that by no money could we procure them; and, if we could, we have not time to seek for the symbolical significations from eighteen books. But we have no confidence in a church which shows so little appreciation of authenticity and universality, so small a sense of usefulness and of love to mankind, that even in her Centenary she will not give us the fountain itself in its full extent of usefulness, but only derivations or translations of it, which

in our declining days are inaccessible to us, and the purity of which is suspected by us; as for instance, in 'True Christian Religion,' No. 798, the translators have omitted the words of Calvin, 'et sicut boribogmos,' because 'boribogmos' is no word, and they did not know that the right reading is the Greek word 'borborygmos:' wherefore 'dulcius ex ipso fonte bibuntur aquæ' ('sweeter the waters taste, drunk from the fountain itself')."

From these circumstances, it is evident that also the sale of the copies will be more extended if we give the Latin edition by preference in the full extent of its benefit, which is intended by Swedenborg, and expected by the public of the whole civilized world. Wherefore I presume that all the enlightened members of the church will agree with me, that it is my duty to supply those omissions as briefly as possible in Swedenborg's own words taken from his other works, with abbreviations to designate the books, and distinguished by [].

I was very happy to find in the resolutions of the General Convention such a sense of the usefulness of the reprints, and of the publication of the manuscripts, as evidently proves that we are no sect. I remembered the Italian clergyman who purchased every Latin edition at great expense, but could not supply the wanting works by translations, because he did not understand English, French, or German, well enough. I remembered, also, the many young and old persons who learned Latin for the express purpose of studying Swedenborg in the original.

Feeling the great importance of showing that the New Church is no sect, I have been occupied in proving it especially by her character of universality in every respect. So I did in my speeches at Manchester, Birmingham, and Stutgard; also in the articles I sent to the German periodicals, and in the pamphlets now leaving the press, entitled "Declaration of the New Church to mankind; with a demonstration that the deepest darkness, even in the universal truths of religion and in the simplest postulata of conscience, had dominion everywhere till a hundred years ago; and that, from that time, it began successively to give way to the true

light which then appeared." The pamphlet contains the explanations and proofs of the Manchester Declaration, as resolved by our Tenth General Convention. It shows that the removal, or separation, of religion from the church was a total one; going hand in hand with the consideration of the matter according to the Four Categories, and at the same time to the first four Commandments; showing, as to the Fourth Commandment, that the Old-Church doctrine has made it impossible to acknowledge and to love our only Father, and to retain and keep the doctrine of the mother, because the Old-Church doctrine is thoroughly destroying itself by its inconsistencies, inasmuch as one proposition is always contradicted by another, in consequence of which it cannot be appropriated internally as it is. The whole comprises only a sheet and a half.

I am continuing to publish the third volume of the German translation of the "True Christian Religion;" and the rest of the Latin reprint of it will soon leave the press.

I remain, my dear sir,

With the greatest esteem,

Yours very truly,

EMANUEL TAFEL.

TRAVELS IN THE HOLY LAND.

(Continued.)

JERUSALEM, Sunday, April 15, 1855.

ON our way up the cultivated slopes of Olivet, we met many women, carrying milk-jars on their heads, to sell the contents in the city. There were poor pilgrims, too, from some part of the Holy Land, who had just been up to do homage at the shrine on the top of Olivet. This great ridge commands the whole city of Jerusalem; and, as the latter is built on ground sloping towards it, no point can be found where a more comprehensive view can be obtained. The deep Valley of Jehoshaphat lies between, its nearer and farther slope covered with the numberless tombs of the Hebrews, and the Turkish cemetery ranged along above them, close to the walls. Beyond these is the large green area of the Mosque of Omar, its turf covered with groups of men, women, and children, even at this early hour;

and the gayly painted blue and white tiles, which form a large part of the exterior of the building, shone with the light of the morning sun just rising behind us. The summit of Olivet is occupied by a dirty little hamlet, in the midst of which is a small whitewashed mosque to commemorate the spot where they believe Christ to have ascended into heaven, and therefore considered holy by both Moslems and Eastern Christians. We were shown the exact spot where they say his feet last rested on earth, surmounted by a little canopy on four pillars. We turned from this to ascend the minaret, from which we got a most extended view, not only over the whole city, but eastward even to the blue waters of the Dead Sea, and the desolate mountains of Moab beyond.

On our descent, we passed down the Valley of Jehoshaphat, and visited the *Fountain* and *Pool* of Siloam, on the hillside next the city. The *Fountain* is reached by descending several steps into a cavity excavated in the solid rock. A platform, or landing, is reached half way down, from which I could see the water at the foot of about a dozen more steps; but it is so perfectly clear, that I could hardly believe any water was there, till a man stepped into it to wash his feet. An underground and apparently an artificial passage leads the water from this source for a distance of seventeen hundred feet through the rock, where it again comes to light at the *Pool* of Siloam, and where it is also used for washing, being rather too brackish to drink. Dr. Robinson crawled quite through this passage, before which its existence was not at all certain. The water runs off down the valley, and is used to irrigate the little vegetable gardens that render this part of the Valley of Jehoshaphat the richest spot about Jerusalem; being covered with artichokes, and fig, olive, and apricot trees, thickly planted on the terraces. We climbed the steep side-hill from here, and entered the city on the southern side, by the Zion Gate; inside of which we found a dozen families of lepers, living by themselves in wretched huts, and stretching out their maimed hands for charity as we approached.

Our next walk was on the afternoon of Easter Sunday. We followed down

the south side of the Valley of Hinnom from the Jaffa Gate; passed the great stone dam which formed the "lower pool;" and then the English cemetery; going below the Mosque of the Tomb of David, and crossing the valley from the Pool of Siloam to the steep rocks nearly opposite, where we lingered long among the old tombs excavated from the hill. Some few Latin and Greek inscriptions are to be found here; but we did not see them. We were more interested in watching the kids, which were pastured here in great numbers. The pretty little things were scampering about among the rocks, and pretending to be very shy; though we could sometimes come quite near them. We came at last to a large excavation, covered with an ancient arched roof, which Dr. Robinson considers the "field of blood" purchased by the high priests with the money of Judas the traitor, and afterwards used by the crusaders as a charnel-house while they had possession of the city.

Passing down to the junction of the Valleys of Hinnom and Jehoshaphat, off the south-east corner of the city, we came to a very deep and old well, called Job's, or Joab's, and now used for water to irrigate the gardens in the vicinity. The water is drawn up by a bucket and rope, from a depth of about a hundred and fifty feet, in the dry season; though it overflows the top after the winter rains. From this point, up to the outlet of the Pool of Siloam, the narrow bottom and part of the slopes of the valley are richly cultivated with vegetable gardens, which absorb the whole of the little brook, so that it is not seen below the well.

Having my sketch-book with me, I went up the channel of the brook Kedron to sketch some of the Roman tombs, called those of Absalom, Zachariah, &c.; and was closely observed by all passers-by, as usual on such occasions: for the Mahommedans never scruple to look over one's shoulder, and criticize what one is doing.

As we entered the Stephen's Gate,

just before it closed at sunset, we found ourselves surrounded by large flocks of goats, just coming in from pasture to spend the night in the city, where they are milked. In the evening we called on Dr. Brown and party, from New York, who lodged close by, and whom we had left at Cairo. They came here through the short desert, by way of Gaza and Ascalon, arriving several days before us. They had brought two chameleons with them, which they found in the desert upon some thorny bushes, but had not yet prevailed upon them to eat flies in their presence.

The next day (Monday, April 9) we started for a three-days' excursion to the Jordan and the Dead Sea, in company with Messrs. Vaughan from London, and Seagrave from Dublin, who were lodging in the same house. We took only one tent with us, and all our baggage in our own saddle-bags. Leaving our house at nine in the morning, we passed slowly through the crowded streets, and out by the Stephen's Gate. Thence across the channel of Kedron, and following the southern slope of Olivet, we arrived at the little village of Bethany in about an hour.

We dismounted here to see an old tomb, called that of Lazarus. It is an excavated pit, entered by a low door, and a flight of twenty-seven steps leading down into the rock, so much worn by the feet of pilgrims as to be rather a smooth inclined plane than stairs. At the bottom, as soon as candles were lighted, we found ourselves in a plain square chamber. A stone bench was left in one corner; and, in another corner, a square hole in the floor led down another flight of steps to another chamber, entered by a narrow passage. This lower chamber was probably used for a tomb, being about eight feet square. There was formerly a stone cover over the hole leading down from the upper chamber; for the edge of the hole is rebated to receive it: but no evidence exists, except the tradition of the monks, to prove that it is the tomb from which Lazarus was called forth.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at \$2 per annum.

This Periodical, — now in the twenty-ninth year of its existence, — to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at \$1 per annum.

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